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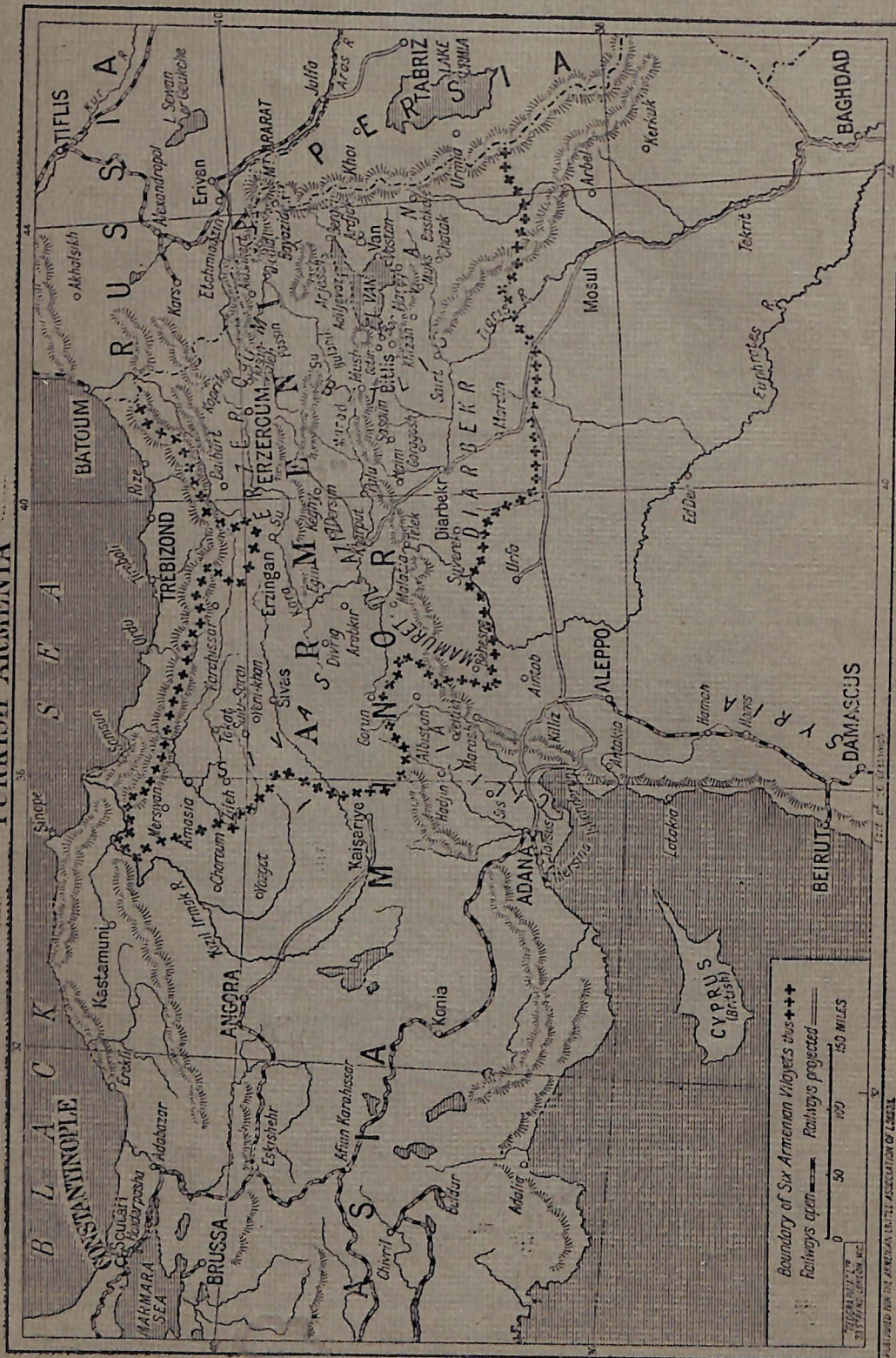
A SEARCHLIGHT ON ARMENIA.

Vol. I. No. 5. London : NOVEMBER, 1913. Price 6d.

Annual Subscription 6 Shillings.



All communications affecting this periodical should be addressed to the Hon. Secretary, The Armenian United Association of London, 32, Richmond Gardens, Shepherd's Bush, London, W.



ORDER FORM.

Ararat.

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Annual Subscription 6 Shillings for 12 Numbers.

19

The Hon. Secretary,

"The Armenian United Association of London,"

32, Richmond Gardens,
Shepherd's Bush,
London, W.

I enclose

for Annual Subscription

of "Ararat."

Signed

Address



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Current Notes.

The many contradictory rumours that have come recently from the several European capitals as to the actual position of "Armenian Reforms," makes it difficult to give a connected account of what is really taking place. That Turkey will do her best to checkmate the proposals for a European Governor-General is certain; that Great Britain has declined to assist Turkey by lending officers for civil administration and gendarmerie seems unintelligible. If the European Powers really wish to preserve what is left of the Turkish Empire, now is the time for them to save the Turks from themselves by insisting on efficient European control; and it is England's duty, as the foremost Mohammedan Power, to be the most active member of the European Concert in bringing about this much-desired end. As we cannot penetrate the haze which envelops the question, we cannot do better than reproduce in this issue a weighty leading article from the "*Times*" of October 31st.

We were pleased to see a letter signed "Harold Buxton" in the "*Times*" of Nov. 3rd, under the heading of "Armenian Reforms," and intimating the safe return a few days previously of himself and his brother, Mr. Noel Buxton, M.P., from their travels in Turkish and Russian Armenia. We print elsewhere in this issue Mr. Buxton's telling letter, and we look forward with eagerness to their full experiences and opinions on the vexed Armenian Question, either in the shape of a book or articles to the reviews. Anything coming from eye-witnesses of such calibre will be most valuable, and we trust that their first-hand information will awake from its lethargy the British public, so that they might press home on the Government of this country the urgent necessity of making really serious efforts for securing to the people of Armenia their right to live.

On Nov. 14th there passed away at Nicosia, in Cyprus, that "Grand Old Man" of Turkey, Kiamil Pasha, who did his best, amidst impossible surroundings, for the Armenian cause. It was late in the eighties, when Grand Vizier, that he tried to inaugurate a policy of justice towards the non-Mussulman element in the Empire, but the Palace faction was too much for him, and his prepared scheme of reforms was so distasteful to Abdul Hamid for its liberality that Kiamil was at once dismissed from office, and was saved probably from destruction through the intervention of the British Ambassador. From 1891 to 1895 he remained in disgrace, and in the latter year was again called to office as Grand Vizier to undo the mischief done by Kuchuk Said in connection with the Armenian Question, which had culminated in the massacres which took place in the streets of Constantinople.

Kiamil at once took in hand the scheme of reform for the Armenian provinces, and succeeded in getting the Ambassadors of the Powers to waive their right to supervise, through a Commissioner, the execution of the reforms. Though Abdul Hamid accepted the scheme, he was altogether opposed to the details of Kiamil's proposals for reforms, and also objected to his nominees. Meanwhile massacres were going on in Asiatic Turkey. Kiamil was ultimately accused of plotting against the Sultan, dismissed from office, and sent practically into exile as Vali of Aleppo. Since 1908 he again had opportunities of fashioning the policy of his country, but the maze of international and local politics and intrigues required almost superhuman efforts, and Kiamil was too old to grapple with them successfully. The Armenian journal *Azadamard* praises his liberalism and tolerance.

The discussion between a German and an Englishman as to the relative merits of their respective armies had ended in the discomfiture of the Englishman, who had to admit that the British army, even with the Territorials thrown in, did not count for much. With regard to the navies, the Englishman had, perhaps, the better of the argument, but even here he had to admit the serious menace of a rapidly growing sea-power. The German, finally, with a kindness of heart, came to his disputant's rescue:—"Ah! but you have your Boy Scouts!" There was perhaps a sense of humour underlying the remark, but we prefer to deal with its kernel, the early necessity for taking in hand the training of the youth of a nation. Armenians have no armies and no sea-power, but they have a national spirit to sustain, and it is for this reason that we welcome the Armenian Boy Scouts Movement in Calcutta. A recent issue of the Boy Scouts' headquarters Gazette reproduces a photographic group of the 4th Calcutta Troop (The Panthers), which is made up of some thirty-five Armenian boys who are being educated at the Armenian Philanthropic Academy in Calcutta. It is the only troop of Boy Scouts composed entirely of Armenians, and probably also the only troop the majority of whose members are Persian subjects. Mr. G. D. Hope, who is the Scoutmaster, in an article which accompanies the photograph, gives some interesting facts concerning the Armenians. None of the members of this troop, however, were born in Armenia; most of them come from the town of Ispahan, Persia; but a few come from other towns and other lands, one from Baghdad, one from Shiraz, others from Java and Burma, while several were born and have lived all their lives in India. The troop, which has held two troop camps, has been successful in competition with other troops in Calcutta, and has in its possession several cups, one for signalling and another for the best scout of the year. Their forte is physical development, while their marching is wonderful. The boys do the work quite "on their own," and their chests and muscles are reported to be extraordinary for boys of their size.

The remarks made by the President of the Armenian United Association at the October meeting, which appeared in our last issue, regarding the manufacture and supply of garments for orphans and destitute children in Armenia for the winter months, has had the effect of galvanising into action the latent sympathies and activities of the lady members of the Association, who only needed a lead to bring into play their powers of organisation. A strong committee was very soon formed, comprising Mrs. Mosditchian, Mrs. A. Hacobian, Mrs. Gudenian, Miss Pauline Aganoor and Miss John; and the three last, with commendable energy, have undertaken the executive functions of president, secretary and treasurer. The number of members already enrolled are close on fifty, of whom some are English friends and sympathisers. This Ladies' Guild is working under the auspices of the General Committee of the Association, who will assist in the proper disposal of the work when it is ready. Their first working party assembled on November 10th, and so far as "a mere man" was permitted to watch the proceedings and contemplate (perhaps he would not have been allowed had his intention of putting his thoughts into print been known), the crowded gathering gave him an object lesson of what industry, supported by friendliness and soft hearts, can do in smoothing the lot of others, in this case the less favoured children of one's own race. With the gentle whirrs of the revolving wheels of the sewing machines there mingled now and again the melodious chants of well-known Armenian ditties, and the gathering dispersed after three hours of self-sacrificing labour, to meet again a fortnight later, many taking home work to be done by them in the interval. Here is a task well begun, and we have every confidence that it will develop and the Guild become a most useful adjunct of the Association.

Armenians in the Caucasus.

An interesting and remarkable document, recently presented to the Czar of Russia, is the report of General Count Vorontzoff-Dashkoff, dated 11th-24th July, 1913, dealing with the conditions prevailing in the Caucasus when he assumed the office of Viceroy in 1905, the measures since taken towards the progress and development of the country, and the results accruing from his policy. Count Vorontzoff-Dashkoff, it should be noted, is the first Viceroy of this region, the office having been specially created at a critical period of revolutionary activity; and the outspoken portions of his report which have been given to the public only whets our appetite to know what more could have been reserved for official consumption only.

CRITICISMS OF HIS POLICY.

For the past eight years Count Vorontzoff-Dashkoff has consistently worked to gain the sympathy of the 1,600,000 Armenians who live under his rule, and also of the other nationalities inhabiting this Trans-

Caucasian region. This conciliatory attitude has drawn on him the wrath of the Nationalist Press of Russia, which has repeatedly attacked him in no unmeasured terms for his undue partiality for other nationalities and his insufficient regard for Russian interests. The lead in this self-interested and unthinking campaign has been taken by the *Novoe Vremya*, and it is refreshing to see the Count demolish his adversaries by holding before them the picture of a contented and a loyal Caucasus such as never existed before. These are his own words :—

“ During the eight years of my governorship of the Caucasus repeated and severe criticisms have been directed against me both by members of the central administration and by public opinion alike in the Press and in the Duma. Taken altogether, the attacks directed against my administration amounted to an invidious comparison of the measures adopted by me with the practice obtaining in other parts of the Empire. The steps taken by me for the pacification of the country were in conformity with local requirements, and are necessarily difficult for those not on the spot to understand. The very peculiarity of these measures was, moreover, predicated by the creation of a Viceregal Government. Whether my policy was good or bad is not for me to judge, but I may say that as a result of my administration, his Majesty possesses in the people of the Caucasus subjects as loyal as those in the centre of Russia.”

ARMENIAN QUESTION.

The Count then proceeds to describe in detail the tendencies noticeable among the several races inhabiting the Caucasus, and fearlessly to point out that, so far as the Armenians are concerned, it was Russia herself that created the “ Armenian Question ” by her careless interference with the religious and national ideals of that race. He further states that there is no idea of “ separatism ” among the Armenians of the Caucasus ; and that the nationalistic outburst among the Russian Armenians, involving acts of terrorism against the Russian authorities, was provoked by the confiscation of Armenian Church property. The movement disappeared as soon as the property was restored, and it is the Count’s opinion that this disappearance is final. These are his further remarks affecting Armenians :—

“ Of course there are revolutionary parties amongst the Armenians just as there are in central Russia, but to speak of the Armenian nation as being inclined to revolution is just as ridiculous as to describe the Russian nation as wanting in loyalty to its Sovereign. Every attempt to accuse the Armenian nation of tendencies towards separatism is refuted by the facts of the case, which prove, on the contrary, that the Armenians are loyal to Russia. The efforts of those, therefore, who persisted in trying to make political capital out of the supposed disloyalty of the Armenians were bound to fail. Ill-informed persons in St. Peters-

burg decided, in spite of my representations, to bring to trial a great number of the Dashnaksutiun party, and so demonstrate the revolutionary tendency of the whole Armenian nation. Coincidentally with the trial it was decided, without my knowledge, to arrest nearly a thousand Armenians in the Caucasus, including financiers and public men. At the present time we have to note that not only have the Russian Armenians no inclination to separate from Russia, but that even Turkish Armenians are clamouring for Russian protection, which should in all justice be extended to them.”

SEPARATISM.

Continuing with regard to separatism, the Count asserts that it has no more foundation with regard to the Georgians than it has in the case of the Armenians ; and in this case, too, the most burning desire among the Georgian nationalists is to make their Church autocephalous. His plain-spoken conclusion with regard to separatism is as follows :—

“ If we are to be on our guard against a separatist tendency on the part of any particular nationality in the Caucasus—although such apprehensions are unworthy of Russia—it could only be in regard to the Moslem portion, first, because it is numerically the preponderant one ; and, secondly, because it might be liable to a wave of religious fanaticism owing to the neighbourhood of Mussulman States. But, fortunately for us, there are no separatist ideas amongst the masses of the Mussulmans in the Caucasus. These masses are still very conservative, and isolated attempts to propagate Pan-Islamism and Pan-Turkism have had no success whatever.”

LANGUAGE QUESTION.

With regard to the language question, the liberal views of the Count, especially in connection with Armenian schools, will stand reproduction in full :—

“ There is no language question in the Caucasus, either in the schools or in the Government institutions. The representatives of all the nationalities endeavour to have their children taught Russian, although at the same time they appreciate the ability of their children to speak their native tongue. There are countless evidences in support of this statement, while on the other hand no instances can be cited of any opposition to the teaching of Russian in the schools. A good example is to be found in the Armenian Church schools, where Russian is taught, though its teaching is in no way obligatory. Not infrequently parents complain to the village schoolmasters that the teaching of Russian is too long deferred. At the meetings of local bodies and institutions the proceedings are conducted in the Russian language. Every speaker who has any acquaintance whatever with Russian, endeavours to speak in that language, and if for some reason or other a speech is delivered in the local tongue, it is immediately translated into Russian in order that all nationalities may understand it.

"Generally speaking, Russian is the language of culture and politeness among the nationalities of the Caucasus. Russian literature influences the local writers who have read it from their youth, and Russian people are in the eyes of the Caucasians the representatives of a higher civilisation to which they strive to attain; the neighbouring Persian and Turkish civilisations have become strange to them, and no longer satisfy their needs."

This interesting and exhaustive report of Count Vorontzoff-Dashkoff is worthy to take rank as one of the most instructive and progressive documents that have ever seen the light from the Russian official archives. Under his conciliatory and paternal rule the Caucasus has been transformed into a peaceful region, and the considerable number of Armenians inhabiting it are enabled to enjoy the same liberty as is assigned to Russians, provided, of course, that political propaganda is eschewed by both the one and the other. It is our fervent hope that the Count will long be permitted to retain his office of Viceroy, and that, in the fullness of time, his mantle will fall on an equally worthy successor.

The Armenian Celebrations.

CONSTANTINOPLE GATHERING.

The festivals held throughout the Armenian world in commemoration of the invention of the alphabet by Mesrop 1,500 years ago have had their uses in firing the national sentiment regarding Church, race and literature, and nowhere have the results of these gatherings been more striking than in the Turkish capital. On October 26th, for instance, there were assembled together in the Cathedral at Constantinople the Armenian National Council presided over by the ex-Patriarch, and among the company were to be seen many distinguished Turkish and European officials and others. The Armenian has, indeed, lost faith in the Young Turk party, which he assisted in bringing about the Revolution of 1908, but there are isolated examples of the Young Turk who can be relied on for their progressive spirit and friendliness to the Armenians, if they could only be rescued from the thwarting effect of the fanatical faction at their back. Two such examples were present at the notable gathering.

TURKISH EULOGY.

Taalat Bey, the Minister of the Interior, delivered an address eulogising the progressive spirit which had been the keynote of Armenian life, and laying emphasis on the national vitality which still permeates the whole race.

A still more striking speech was that made by Djemal Bey, whose official title is the "Governor and Protector of Constantinople." He it was who, appointed Vali at Adana after the massacres, strove to his utmost to relieve the suffering Armenians, and his acquaintance with the race has been close and intimate. Sitting at the side of the ex-Patriarch, who presided, and in the presence of this international audience, he said:—"A race, in order to rank among civilised nations, needs constantly to cultivate progress and self-perfection—the means to this end are provided by the alphabet. A nation which has no alphabet cannot be differentiated from savages. Your nation, endowed with an essentially progressive spirit, has discovered long ago the best means for proving its civilising powers by such gatherings as this. It must be the duty of every Ottoman subject to appreciate the progress shown by you in the struggles of civilisation, and that is the reason I am speaking in this place. I admit that you are a race worthy to be classed among the civilised nations, for you have proved your abilities equally in the arts and in the sciences; and our Government is proud of the circumstance. While I was Vali at Adana, I had opportunities of acquainting myself with your race, and I am convinced that you must be supported to lift yourselves still higher, knowing how loyally you are attached to the future of this Empire. I am proud to be in a position to state from this chair that in the recent war, which has had disastrous results for us, the Armenian soldiers under my command performed deeds of heroism and acquitted themselves as true and brave units of my force. Each time I recall their acts I am filled with a greater pride. Let others say what they will, Armenians and Turks together will one day regenerate this Empire—(applause)—it is my earnest desire that we should co-operate. May God have your race in his safe keeping, and protect the life of our Sultan. I congratulate you, etc., etc." These are brave words, Djemal Bey, and their sincerity is undoubted. Let us hope, indeed, that the Turkish fanatical faction will permit the translation of such words into actions!

CELEBRATION AT ETCHMIADZIN.

At Etchmiadzin, the headquarters of all that is Armenian, the celebrations were held directly under the eye of Guevorg Catholicos—George V of the Armenians—whose portrait we give in this issue. Delegates met here from all the chief centres, the functions having been fixed for October 25th and 26th. On the 24th, the eve of the festival, the Catholicos, accompanied by the delegates and a large body of clergy, attended vespers at the Cathedral. On October 25th, at 8 a.m., being the feast of St. Sahak and St. Mesrop, a procession, with the Catholicos at its head, wended its way to Oshakan, in the neighbourhood, where Mesrop lies buried. Here at 10 a.m. a mass was celebrated over Mesrop's grave, in honour of those who had been instrumental in the founding of Armenian Literature. At 2 p.m. addresses were delivered by delegates at a dinner held for the occasion.

THE SECOND DAY.

The second day's proceedings (October 26th) were equally impressive. They began with a *Te Deum* service at 9 a.m. under the auspices of the Catholicos. At 12 noon festivities, consisting of songs and music, were held in St. George's Academy. There was again a dinner at 3 p.m., when messages of congratulations were read from all parts of the world, one among these being from our own London Association. Our Hon. Secretary, Mr. Aram Raffi, was present.

WORLD-WIDE LINK OF UNITY.

Pastoral letters had been sent by order of the Catholicos to the churches all over the world, enjoining services in commemoration of the anniversary, at which the importance of such a service had to be brought out. We need not give details of the festivities at any other of the centres, each of which conducted its services on set lines, modified only by local conditions. The occasion was taken advantage of at Kharpout to open an Armenian College, which is under the patronage of the Catholicos. Our own London commemoration will be found described in full detail in this issue under "Report of the Meeting of the Armenian United Association."

NATIONAL FUND FOR EDUCATION.

One important feature should be brought prominently before our readers. The Catholicos has directed a National Fund to be raised of one million roubles (£100,000) for the advancement of Armenian education as a solid memento of the celebrations in honour of St. Sahak and St. Mesrop. Our readers need not be reminded of the crying need for the call that is made by the head of the nation, a call which we feel sure will be responded to whole-heartedly. The General Committee of the Armenian United Association of London will receive all contributions destined for this Fund from its members—they should be sent either to the President or to the Hon. Assistant Treasurer, by whom they will be acknowledged.

A COLLEGE AT VAN.

In the report of our meeting in this issue a further call will be noticed by Dr. G. C. Raynolds, of the American Mission, for the foundation of a College at Van. His appeal is a general one, especially directed to sympathisers in England and in the United States. As the work contemplated will chiefly benefit Armenians of that region, who have already had a fore-taste of the advantages of that Mission's work among them, and, moreover, as the College is to be conducted on strictly non-sectarian lines, we commend the undertaking to our readers, impressing on them that it in no way clashes with the proposals of the Catholicos, but runs rather on parallel lines, for the uplifting of the moral and intellectual condition of the people, whether Armenians,

Turks or Kurds. We cannot do better than quote from a letter just received from Dr. Raynolds on his departure for the United States:—"I want to tell you again how gratified I was at the very kind and sympathetic reception accorded to me, on Sunday, at your meeting. . . . I am glad now to inform you that Mrs. Madeleine Cole, of the Women's Armenian Relief Fund, Danhurst, Putney, S.W., who has been so long and efficiently helping our work in various ways, has kindly offered to receive funds which may be contributed for the College, and that she is authorised to receipt for the same. She will forward them to our treasurer . . . at Constantinople."

PRESS NOTICES.

From among the many references in the English Press to the celebration in London on November 9th, we select the following only for reproduction.

"This afternoon the Armenian colony in London, which meets infrequently, celebrated the fifteen-hundredth anniversary of the greatest event in Armenia's history—the invention of the Armenian alphabet. This has been the occasion of great rejoicings among Armenians throughout the world, especially in Constantinople, where the Patriarch has received the stately congratulations of embassies and legations. Although the little Armenian children who have to learn the 38 letters may well and bitterly resent the celebrations, the grown-ups realise that on those letters are built all that Armenia values in her nationality, her literature, and her religion. Fifteen hundred years ago the Armenian population was entirely dependent on Greek or Syriac literature, and the church services had to be translated verbally for the benefit of the common people. Mesrop, an Armenian bishop afterwards canonised, invented an alphabet on which was destined to be built a literature, sacred and profane, that should keep the national spirit and the national church safe against the pressing outer influences of the centuries. It is a strange revelation that had it not been for those 38 letters the race, quietly absorbed as other races were by their neighbours, might never have passed through the flames of persecution, and European Cabinets might never have been distracted by the Armenian question. The introduction of printing into Armenia only 36 years after Caxton set to work was also celebrated to-day, but the main interest centred around the new proposal for establishing a college in the remote vilayet of Van to commemorate those golden days of Mesrop, when the leaders of the national movement were able to send 100 young Armenian scholars learned in the wisdom of the Greeks into all parts of Christendom to translate and bring back these old literary treasures. To-day, also, Armenia wants men of sound training to light the torch and pass it on. The pride of Armenia's old culture was recalled when there were shown on the screen photographs of exquisitely illuminated manuscripts and specimens of ecclesiastical architecture that we know as Gothic and the lions of St. Mark, which were born and honoured in Armenia." *The Manchester Guardian.*

"The Times" and Mr. Buxton on Armenian Reforms.

We very earnestly hope that the Ottoman Government do not entertain the intentions attributed to them by rumour in Constantinople. It is said that they mean to forestall the proposals of the Powers for Armenian reforms, by themselves appointing a Moslem Governor-General of the chief Armenian provinces, who is to be "assisted" by native and foreign advisers. It is well known that the condition of the Armenians has lately been under the active consideration of the Powers. Meetings of the Ambassadors have been held in Constantinople, and it is understood that a reform scheme has been prepared to which all the Powers have signified their assent. It is hardly to be supposed, in these circumstances, that the matter could be the subject of an agreement between Turkey and any single Power, as has been reported from Paris. It concerns the whole of Europe, and will properly be dealt with in an international arrangement with the PORTE. This, it will be remembered, was clearly stated by the SECRETARY OF STATE in the debate last May upon the Foreign Office Vote. Statesmen of all nations, including, as we believe, the most experienced and intelligent both of the old, and of the young, Turkish school, understand that, unless it is dealt with promptly and effectively, the Armenian question may develop on the lines of the Macedonian question, and with consequences yet more disastrous to the Ottoman Empire. A generation ago the Armenians were the most faithful of any amongst the Christian subjects of the SULTAN. To the Turks they were the "Millet-i-sadika"—the loyal people, as distinguished from Greeks, Bulgarians, and other Giaours who were reasonably suspected of a desire to rebel. They enjoyed, and they still enjoy, valuable privileges in certain respects which they appreciate very highly, and which they do not believe that they would retain unimpaired under any other rule. They elect by universal suffrage the ecclesiastical, and the lay, council which assist the GREGORIAN PATRIARCH, and all other officials of the "millet." They decide the validity of their own marriages, they manage their own churches, schools, and hospitals, they speak their own language unimpeded, and, despite the taxpayer and the Kurd, many of them accumulate very considerable wealth by moneylending and by trade. They have no country outside Turkey, and, so long as the Turks gave them reasonable security for their lives and property, they were not disaffected.

It ought to be an object of first-rate importance to Turkish statesmen to make them contented citizens of the Empire. The principal demands put forward on their account can hardly be judged unreasonable even in Stambul. Agitators and politicians may aspire to impossible concessions, but the great mass of this quiet and industrious race would probably be satisfied with adequate protection for their lives and property, in addition to the privileges they already possess. The loyalty with which they fought for the SULTAN in the Balkan Wars

proves that they have no desire to throw off the Turkish yoke as such. But the Turks, if they are commonly prudent, will not continue to presume upon their patience. They cannot be expected to submit much longer to the wrongs which they have suffered periodically for so many years. They must obtain safety for their lives and for their homes, they must be delivered from the constant fear of massacre and of plunder; they must be granted a reasonably just and enlightened administration. As they have long enjoyed all these blessings upon paper, without amelioration in their real condition, they have made up their minds that this time the paper reforms must be translated into facts in the only effective way. They demand that the administration under which they are to live shall be under effective international control. That they rightly regard as indispensable, and the Powers and all who know Turkey so regard it with them. To entrust the execution of the reforms to a Turkish Governor-General, or to Turks with European advisers and "assistants," would be to sterilize them from the first.

The disorders which must come, if practical reforms are not introduced, would inevitably raise questions which the Powers do not wish to see raised, and which cannot be raised without the gravest danger to the integrity of Asiatic Turkey. Questions of the kind might easily lead to difficulties between Turkey and some of her neighbours, or even to that intervention in her domestic affairs by some single Power, which it should be a prime object of her policy to avert. A section, at least, of the Committee of Union and Progress are fully alive to this truth and to its significance. We trust that they will not allow themselves to be overborne by the Chauvinists, who may be tempted by their recent diplomatic successes to try and impose upon the Powers and upon the Armenians by another batch of paper reforms, while refusing to allow Europeans to enforce them. Resort to any devices of that kind would have many very bad results. It would deprive Turkey of the sympathy and the financial assistance of Europe, which are absolutely necessary for the preservation of her Asiatic Empire. It would disappoint and exasperate the Armenians, and it would undoubtedly lead many of them to look beyond the frontier for the relief refused them at home. The great hold which Turkey had upon them in bygone days was that whatever wrongs and injustices they suffered under her rule, they felt that, under it, their religion and their nationality, which, as with almost all Orientals, is inseparably mixed up with their religion, were safe from interference. Of late years, some at least of the Armenians in Turkey—influenced by the welcome change in the attitude of Russia towards her own Armenians, and particularly by the admirable administration of COUNT VORONTSOV-DASHKOV, Viceroy of the Caucasus—have shown a disposition to doubt whether their countrymen beyond the frontier may not be better off than themselves. But the great majority, we believe, are still reluctant to "lose their souls" by seeking the protection of a bureaucratic State which meddles with the clergy. They prefer to remain the "loyal

millet"—if only their loyalty is not strained to the breaking point. The strain can be abolished, so far as the mass of the race is concerned, by the introduction of honest reforms, and the guarantee of honest reforms will be the employment of Europeans with ample executive authority. The remedy may conflict with Young Turk doctrines, but the Young Turks should bethink them what a too rigid adhesion to these doctrines has brought them in Macedonia and in Albania. The Armenians may yet become a valuable element in a regenerated Turkish State, or they may become an infectious example of sedition and of intrigue with the foreigner in the Asiatic provinces. Which they become, is in the hands of the Turkish Government and of the party which manipulates it.

"The Times," October 31st.

TO THE EDITOR OF THE TIMES.

SIR,—Having a few days ago returned from a journey in Turkish and Russian Armenia, we beg to offer some items of recent experience which illustrate the contentions of your leading article of October 31.

(1) As to the tendency of Armenians to look with more favour on the policy of Russia. We had singular confirmation of this fact. It is now possible for Europeans to communicate with Armenians and other Christians in Turkey in a degree unimaginable in Abdul Hamid's time, and we had peculiar opportunity of unhampered conversation with men of all the chief parties—Hunchak, Ramkava, the Church party, and the powerful Dashnahzutun. With two solitary exceptions we found the new view to be held. It is that the policy of Count Varantzoff-Dashkoff would be acceptable to Armenians in Turkey, as it is in Transcaucasia. This change is all the more remarkable because it is not based on the despair of weakness. The policy of "self-defence" by armed resistance is popular. It is even encouraged by some Valis, who in order to assist the Turkish pressure upon brigand Kurds have distributed rifles to Armenian villages.

(2) This gives emphasis to your second point—viz, that disorders can only be averted by reform. It is evident to every investigator that the Armenian question will not allow itself to be let alone. The loss of Turkish prestige through the war has made the Kurds more active. We were the guests of Kurdish chiefs, and had special occasion to know the deplorable effect of this activity on Armenian villages. It is producing a rapid emigration of peasants to Russia and America. The fact is patent in the crowd surrounding the doors of Russian Consuls awaiting passports to Russia. This is one of many causes of increased exasperation among the leaders of Armenian policy.

(3) In support of your argument for executive control by Europeans, may we from the multiplicity of illustrations select two.

Take first the negative side of the Turk's governmental defect—his weakness. A Consul (Russian) was lately travelling with an armed escort of five. He came upon a carriage whose occupant was at the moment submitting to robbery by armed and mounted Kurds. Seeing who the arrivals were, all but two Kurds galloped off. The Consul ordered his men to capture and disarm the two. The robbed traveller protested, saying that Kurds must not be insulted. What was the Consul's surprise to find that the traveller was a Turkish Kaimakam.

So much for what the Turk fails in. Now take the other (the positive) side of his quality. Even to-day, when, as you show, European control is imminent, the "wily" Turk cannot refrain from such acts of spoliation as the following. In a remote district we found Armenian houses being systematically handed over to Kurdish applicants. The Vali, whom one of us had known six years ago in Macedonia, did not attempt to deny that this was the action of the Government itself. The many families whom we found sheltering with neighbours (on the eve of four months of snow), beggared by the loss of ancestral house and farm, doubtless prefer this fate to massacre. But massacre, if it were the result of unlicensed ruffianism, might yield to the reform at which the true Young Turks are still labouring. The unsensational fact of deliberate dispossession by the Government must strike the eye of statesmanship as proof even fuller of your conclusion that there is no remedy short of executive European administration. Influential Turks themselves are urging that this is also the safest event for Turkish integrity.

Yours faithfully,

HAROLD BUXTON.

Cromer, Nov. 1.



Railways in Asiatic Turkey.

CONCESSIONS TO RUSSIA.

In our last issue we referred to the "peaceful penetration" of the Powers into Asiatic Turkey by means of their railway concessions. We are enabled to add further particulars of their activity in this direction. With regard to Russia, the estimates for 1914 include a

sum of £300,000 for doubling the existing single track and extending the length of the railways round Kars on the Armenian frontier, as a prelude to the construction of railways in Armenia. Indeed, according to the *Russkoe Slovo*, negotiations with the Porte regarding the Agreement of 1900 were so far advanced that Russia could consider herself assured of a preponderant influence in railway construction in Armenia. The finishing touches to these Russo-Turkish arrangements were stated to have been given by M. Sazonoff when in Paris with special regard to the survey of certain lines; and more recent information seems to confirm the signing of the Agreement in Constantinople. We are left in the dark, however, as to the actual sphere in Armenia which has been allotted for Russian penetration, but from what is said below about the French concessions, it would seem that the *vilayet* of Erzeroum will be the objective.

ITALY'S SPHERE.

We drew attention also to the reported concession to Italy for the construction of a line starting inland from Adalia. It seems that the report was somewhat exaggerated. A group of Italian financiers attempted to obtain a concession for the survey of the Adalia-Marmaris region, having for its object the ultimate construction of ports and railways. The Turkish Government, however, declined to permit port construction projects, but agreed to survey work for railway construction, subject to the line not being within a radius of 25 miles from the Diner-Egerdir section and the Buldur branch of the Smyrna-Aidin Company's line, or of a trunk line linking Adalia with either the Smyrna-Aidin or the Anatolian sections of the Baghdad Railway. Under these circumstances Italy is not likely to advance beyond the construction of short local lines in this region, though she seems determined to establish a commercial foothold on this Mediterranean littoral.

FRENCH PROJECTS.

France is apparently more advanced in her negotiations, for the obvious reason that she is prepared to float her loan of £28,000,000 without delay. In deference to the wishes of Russia, she abandons the extension of the Samsun-Sivas-Pingan-Erzringian line to Erzeroum. This line will stop at Pekharidj, some fifty miles north-east of Erzringian. The line from Pingan to Kharput is to be extended to Arghana, and from that point there will be a line to Bitlis and Van. Arghana again will be the junction for a German line coming north from Nesibin on the Baghdad Railway and passing through Diarbekir.



GUEORG V. Surenian—Catholicos of All the Armenians.

Elected by the nation their Catholicos on December 24th, 1911, he is the 127th to hold that position in direct succession to St. Gregory, the Illuminator. Born of an aristocratic family at Tiflis in 1847, he went through a Russian University career, but his preference for the study of theology marked him out for the service of the Church. In 1868 he was ordained deacon, and gradually rose till, in 1877, he became Abbot of the Monastery of Akoulis; prelate in 1881, of the Erivan diocese; and reached the rank of Archbishop in 1895. He has entered with energy into the work of establishing schools and churches, and when the national schools were ordered to be closed in 1884, he gathered the children into the churches and taught them their religion and language. He has just inaugurated a National Fund for educational purposes in connection with the recent celebrations in honour of St. Sahak and St. Mesrop.

Latest News from Armenia.

We have seen it stated in the Press that as no massacres on a large scale are now heard of, the regions of Asiatic Turkey, inhabited by Armenians, must be settling down to peaceful conditions. That this is far from the truth is established by information constantly being received directly from the regions affected, and which are regularly reported to the Patriarchate at Constantinople. Those regions are as much steeped in anarchy as they have ever been, and the few instances only—horrible instances indeed—which we print, owing to want of space, are well-authenticated cases, reports of which have reached us from the fountain head :—

Amassia. October 6th.

A young girl, twenty-two years of age, Vartanouche Tokatlian by name, was decoyed by subterfuge to the Mussulman quarter, where a Turk named Bessim, of Chirvan, violated her honour, and she was afterwards spirited away to an unknown place.

On September 29th, the vicar had been informed that Vartanouche dressed in Mussulman garments, was on the point of being conducted to Government House, and he immediately appealed to the governor's assistant, who has confirmed the fact. The young girl has since, without delay, been married to an Armenian through the exertions of the vicar.

A further message from Amassia, dated October 20th, says :—
“The criminal Kurd, Bessim, who had violated the honour of the young Armenian girl named Vartanouche, has, thanks to the protection of the president of the tribunal and of the examining magistrate which was openly manifested, been released without sentence.

“Such an unheard-of act on the part of officials, charged with dispensing justice, has caused profound emotion among the population. More than a thousand persons gathered together, demanding the removal of the aforesaid officials, as well as the exemplary punishment of the guilty.”

Erzingan. October 16th.

Some Armenians of Keghi, returning from America, have been attacked and plundered on the road from Trebizond.

The bandits have taken £43 belonging to Agop Possikian, of the village of Djermaak; £4½ and also a watch belonging to Krikor D. Krikorian; seven medjidies belonging to Garabed Krikorian; and £20 from their other companions.

Caesarea. September 30th.

The gendarme Moustafa, after violating the woman Esther, wife of Garabed, of the village of Mouvdjoussoun, and keeping her in hiding for four days, had a complaint lodged against him by Garabed and Esther, the latter having joined her husband after escape. The victims

had only given their depositions before the examining magistrate. But the latter, in order to protect the guilty from the punishment enjoined under Article 206 of the amended laws, made Esther undergo a detention of five hours, after which he pronounced that the aforesaid Esther had embraced Islamism, and that she had agreed to become the wife of Moustafa.

After an application had been made by us before the administrative council, explanations were called for from the vilayet. We beg of you to make, on your part, strong representations to the Minister of Justice, in order that such odious crimes committed by persons charged with the maintenance of order and public security should not go unpunished.

Ourfa. September 30th.

The Kurds Hassan and Cheko have violated a child of ten years of age, whom they afterwards murdered. Not satisfied with this, they then cut the body up into pieces.

Kara-Kilisse. September 15th.

The director of the local Police, Emine Effendi, and his agents, brought by him from Roumelia, indulge in such acts of violence, in respect to young Armenian girls of our villages, as were not committed even under the old régime. They search the houses at night, under the pretext of looking for deserters. Children and women are made to get out of bed; and in their half-naked condition are felt all over in order to ensure the identity of their sex. It is thus that the honour of Armenian families is daily sullied.

Bayazid. October 8th.

The other day I informed you by wire that crimes continue. Kurds walk about, armed to the teeth, and no notice is taken of them by the local authorities. On the contrary, they confiscate any arms that the Armenians may possess.

The despair here is general. In our village, during the last year, twelve young Armenian girls have been abducted by force. The Kurds and the soldiers who commit these outrages are encouraged. The Governor has declared to the Armenian heads that their applications to the Patriarchate are mere useless trouble on their part, as all depends on him and on the *vali*; that the latter is a favourite of his, and that the Governor represents matters to the Government as it seems best to him.

At Bayazid there are only six Armenian gendarmes against two hundred Turkish ones. But various pretexts are found for dismissing even these six.

All Government officials regard Armenians with displeasure. It resolves itself that the only safety for Armenians is to emigrate. Money would not be sufficient inducement to hinder Armenians from leaving their country. In order to remain in their own homes, the enjoyment of security is essential.

Letters of Miss E. J. Robinson.

Miss Robinson, in her unselfish campaign on behalf of Armenia, continues her noble task of trying to rouse the apathy of the British public with her letters to the newspapers. A small pamphlet from her pen, *The Truth About Armenia*, places the whole case in a nutshell regarding the urgent necessity of intervention by the Powers. With her innate liberality of thought and action, she is distributing this pamphlet freely wherever it is likely to bring home to the people of this country the debt that lies on their conscience towards Armenian sufferers. Those who desire to co-operate with Miss Robinson in this work can do so by purchasing and distributing this pamphlet, which can be had in large quantities at a nominal sum. The advertisement will be found on the back of our cover. From the many letters she has written to the newspapers, we again select two for reproduction in these pages.

I.

As the following facts show, the conditions under which the oldest Christian nation is now living are truly a disgrace to civilisation:—

Der Yéghiché, an Armenian priest, and his son were recently attacked and wounded by Kurds close to the town of Bitlis. At Van, a month ago, Dr. Melkon Yersakoyan, the popular dentist, was killed by two shots from armed Turkish patrols, as he was returning home one evening at 8.30 with a party of ladies and friends. All were carrying lanterns, and there was no excuse for the attack. At the end of August, Mr. Nalbadian, the inspector of schools, and his family were attacked and robbed on the road to Erzeroum by six armed Turks. When the news came, no one had been arrested. Misak, of the village of Karp (vilayet of Bitlis), and Kaspar, from Vastin, who were taken by Kurds to the mountains, have been killed because their friends were unable to pay the ransom demanded. **The villagers are terror-stricken.**

These are only a few out of many such instances. Owing to the fact that under Turkish law it is a crime for Armenians to carry arms, the latter are neither able to defend their lives or property or the honour of their wives and daughters from the frequent attacks of the Kurdish tribes, who are fully armed. Armenians are now the only Christian people left under the Sultan's rule.

The Turkish Government is now negotiating for a European loan of twenty-eight millions sterling. Is it not an opportune moment for the Great Powers to insist that before any of this money is paid over, the necessary guarantees for the safety of lives and property of these people shall be secured (not by promises of reforms which, as history has proved, avail nothing), but by the appointment of a European Governor-General over the Armenian provinces? He may be appointed by the Sultan, but he should be appointed for a term of years, and should be responsible to the European Powers for the safety of those under his charge. Also he should be supported by a sufficient staff of European officers to see his orders carried out.

It is to the interests of Turks and everyone else that the present anarchical conditions should cease. The site of the Garden of Eden is as fertile as ever, Armenians are clever agriculturists, and given just government there is no reason why Armenia should not become one of the most prosperous parts of the world. To bring this about would be a triumph for the signatories of the Berlin Treaty, and it is within their power.

I shall be glad if those of your readers who agree with the above suggestions will communicate with me.

"The Friend," November 7th.

II.

I beg you will give prominence to the following news which has just arrived. It shows the dire persecution to which the oldest Christian people is subjected owing to the anarchy which prevails in Armenia:—

The Vicar of Bayazid (near the Persian frontier) wired to the Armenian Patriarch at Constantinople on the 2nd inst. :—"During the last two months the following crimes have been committed in this district: Artashes Markarian, of the village of Yongaloo, has been killed by Turkish frontier guards; Setrak Astanian, of Kara-Kilise, was murdered by Kurds, and his body has disappeared; Mampre Bulbulian, of Kara-Kilise, is wounded; Garabed Mugurditchian, of Van, was wounded by frontier guards and killed by an officer. The property of Daniel and Gregor, of Adeljavas, has been stolen by Kurds. We have applied in vain to the authorities. None of the criminals have been arrested.

"Last night the Monastery of St. John was attacked and besieged by Kurds. For seven hours they poured in bullets, but, thanks to the desperate resistance of the inmates, a massacre was prevented. The people of Mosoun are very badly oppressed by the frontier guards. The Governor takes no notice of what occurs. All the Kurds are armed to the teeth. We are in great distress, and beg you to do your utmost to save us from misery. We remain at the telegraph office waiting your reply."

A letter from Van announces that some unruly Kurdish tribes having emigrated to Turkey from Persia, the authorities tried to settle them in the villages of Yesidis; this having called forth strong complaints and resistance, they are being settled by force among the Armenian villages. The Armenians having complained to the Governor, he told them that if they (the Armenians) objected to the neighbourhood of the Kurds, they might leave the village and go somewhere else. Under the Hamidian régime this Governor acquired notoriety by applying hot horse-shoes to the feet of his Armenian prisoners, in order to force them to make false statements that would incriminate other innocent people.

English people with one accord condemned the awful Congo and Putumayo atrocities. Armenians are suffering just such oppression, the difference being that in their case helpless Christian people are the sufferers, it being a crime under the Turkish law for Armenians to carry arms. England and Europe have treaty obligations to Armenia. Will not English people insist that the reforms provided for in the Asiatic provinces of the Turkish Empire in 1878, by the Berlin Treaty and the Cyprus Convention, shall be carried out under a European Governor and officials without more delay?

I shall be glad if those of your readers who sympathise with this suggestion will communicate with me.

EMILY J. ROBINSON.

35a, Elsham Road, Kensington, London, W.

"The Northern Echo," October 17th.

Report of the Meeting

OF THE

Armenian United Association of London,

*Held at the Elysée Galleries, Queen's Road, Bayswater, W.,
November 9th, 1913.*

This meeting was held with the object of celebrating the 1,500th anniversary of the Invention of the Armenian Alphabet, and the 400th anniversary of Armenian Printing. It was the largest meeting of the Association yet held, the Hall being crowded to overflowing, and among the audience being a considerable number of English visitors.

The President's address, which is printed in full, will be found to cover the historical aspect of the celebrations. He was followed by Dr. Raynolds of the American Mission, of Van, who is visiting Europe and America with the laudable object of raising funds for the foundation of a College at Van, on non-sectarian principles, which would be mainly for the benefit of Armenians. In returning thanks to Dr. Raynolds for his able and interesting exposition of his mission, the President assured him that the only rivalry between the proposals of the Catholicos for a national fund, as explained in his speech, and that of Dr. Raynolds for a special object, was the usual friendly rivalry in all educational matters; and that he was prepared to form a committee on Dr. Raynolds' behalf, as he would in the case of the National Fund, for receiving contributions from those who had the two distinct objects at heart. Armenian literature and Armenian education had both to thank St. Mesrop for his great invention they were celebrating, and the objects of the Catholicos and of Dr. Raynolds were cognate to the evening's proceedings.

The time at the disposal of the meeting hardly sufficed for the musical portion of the programme, which was curtailed to one English song by Miss Margaret John, and one Armenian song by Miss Arslanian, both of which were rendered with much effect. The proceedings ended with a display of lantern views of Armenia, exhibiting the people, architecture, art, the various stages of the development of the written characters from the earliest times to the modern process of printing, as well as portraits of famous Armenians in the world's history. The pictures were explained by Mr. Arshak Raffi.

The following is a summary of the addresses delivered :—

The President, Lieut.-Col. G. M. GREGORY, opened the meeting, and said :—

We are celebrating to-day an event of the deepest interest to all Armenians, in fact I may characterise it as an event which lies at the root of Armenian nationality. Similar celebrations have been held throughout the Armenian world, wherever any number of Armenians are gathered together, notably in Etchmiadzin, in Constantinople, in Tiflis, as well as in Paris and in America. We are doing the same thing here with slight modifications. We all know that the national Church, the pious heritage of his ancestors, is the one bond which unites Armenians scattered throughout the world; and it is to this anchor of salvation, this rock of refuge, that the Armenian ever turns in all matters connected with his life, whether it be national or individual. The Church joins, indeed, in his joys and in his sorrows; and the nation feels that its destiny is blended with that of its Church. In the celebrations held elsewhere, a religious ceremony to the memory of St. Sahak and St. Mesrop is an essential adjunct. As we have no Church here, we are doing the next best thing in conducting this celebration under the joint direction of our Association and of the Armenian Church Council of London.

Fifteen hundred years ago Armenian was a spoken, but not a written language. Though Christianity was introduced into the country from the earliest times, and nationalised in the year 301, yet the Bible and the rituals were read in the Greek and Syriac languages. As the common people were ignorant of these languages, it was customary for a special order of translators, called *Thargmanitch*, to interpret orally to the congregations the passages of the Scriptures that were read, and to explain the prayers of the ritual. We can well imagine that had this state of affairs continued, Armenians would have gone the way of Assyrians and Babylonians and been no more heard of, while their Church would have been absorbed by the Greeks or Syrians.

It was the innate genius of the nation that asserted itself at the beginning of the fifth century in the persons of Sahak the patriarch and Mesrop Vartabed, a learned man who had been secretary to the king and a disciple of Nerses the Great. And to these two sons of the

Armenian Church, and especially to St. Mesrop, is due the consummate task of having invented the Armenian alphabet, and so rendered accessible to the people of the country the religion they were being taught. The work was done by deeply religious men, the object they had originally in view was the perpetuation of their religion and evangelisation, and it is no small wonder that where heavenly aid was invoked the success should be ascribed to divine intervention and grace.

The original alphabet consisted of 36 letters, to which two more were added in the twelfth century. Some scholars have assumed a Greek origin for these letters, but others—and more correctly—have fixed their derivation mainly from the Aramaean, through the Pehlevi. The Armenian language with which we are dealing is distinct from that which has left its traces in the cuneiform inscriptions of Van. The race belongs to the Aryan family, and its language, too, belongs to the Indo-European group—it is, in fact, more closely akin to the European than to the Asiatic representatives of the Indo-European languages.

In consequence of the impress of the great Indo-Germanic invasion in early times on the indigenous population, the soul of the race has ever maintained its affinity with western culture and western ideals; and we know from precise historical data that, in the time of Tigranes the Great, communication between that king and Athens led to the engrafting in his capital of Hellenic arts. This tendency to the absorption of western thought—this Hellenisation, if I may so call it—has continued ever since. At the period with which we are now concerned, Sahak the Catholicos had sent a large number of young Armenians to Athens and to Constantinople to imbibe Greek learning. A hundred of this band of young scholars were utilised by Sahak and Mesrop in the grand work of translating the Bible into Armenian, probably from both the Greek and Syriac versions. This work is still considered by modern theologians as a unique and one of the best translations extant. It was the first work undertaken after the invention of the alphabet, and it was indeed a fitting tribute to that Divine grace that had been invoked.

But that invention had other direct and immediate effects—it was the laying of the solid foundation on which has been built the literature of the Armenians. That band of trained scholars was possessed of a zeal which knew no bounds, and they ransacked the cultured world of the time for the best it produced, and all such works were translated into Armenian, a mighty host the exact number of which it would be difficult to conjecture. Prominent among such works were those of the Church Fathers, and the philosophic works of Aristotle, Plato and others. Had this not been done, the world would have been the poorer now for writings which have been irretrievably lost in the original, probably in the great burning of the Alexandrian library. It is to the Armenians, therefore, that the debt is due for having saved to posterity many important early writings by the translations they made; and conspicuous among such are the first part of the Chronicle

of Eusebius and several productions of Philo. Of original Armenian writers there is a host, the best known among them being Moses of Khorene, known as the "Herodotus of Armenia," Lazar of Parpi, Elisha Vardapet, Koriun Skantcheli, Hovhannes the Catholicos, and others—and then, too, there are Agathangelos, Zenob and Faustus of Byzantium.

The golden age, the silver age, and decadence were followed by a revival in the eighteenth century; and the names of Vardan, Golod, Nalian, Mekhitar and Khatchatour will always be associated with this revival, and also with the impetus they gave to the spread of education, through which there arose writers of the first rank in comparatively recent times, who have stirred national sentiment and have left their mark on the present generation. I need not touch on such as these whose names are familiar to you.

You will thus see what the far-seeing and progressive spirit of two such men as Sahak and Mesrop, fifteen hundred years ago, did for a whole nation, rescuing it from almost certain oblivion and instilling into it a vitality which has stood it in good stead, while other and more prosperous nations of the period have perished. Time will only permit me to touch cursorily on the next important step in this progress, the introduction of Armenian printing, the 400th anniversary of which we are also celebrating to-day. The earliest document printed from movable type may be assigned to Gutenberg in the year 1454 at the town of Mainz in Germany. It was in 1476 that Caxton set up his first printing press in England; and yet Armenians from a remote corner of Asia had some of their works set in type as early as the year 1512, only thirty-six years after the introduction of printing into England. This was indeed a remarkable instance of zeal at that period of the world's civilisation; but they were not content at having their work done by others. The Catholicos, Mikael of Sebaste, sent Abgar of Tokat to Italy in 1562 to make a study of the process, and under his superintendence at Venice the earliest Armenian publications from a purely Armenian press made their appearance. After that Armenian presses rapidly sprang up in all chief centres of Europe and Asia, the most important work done being an illustrated edition of the Bible by Bishop Oskan, published at Amsterdam in 1666.

Mesrop, the chief subject of our address, was born in the village of Ashtischat, near Mush, in Armenia. The celebrations held in that village recently were unceremoniously interfered with by the Turkish police and the prominent members of it cast into prison, whence they were rescued by a remonstrance to the Porte, by whom the incident was attributed to a "misunderstanding." There are, however, some enlightened Turks to be found, and we are rejoiced to know that high Ministers of State have honoured by their presence and their eulogistic references similar celebrations at Constantinople. Mesrop died in 440 in the fulness of years; and his piety and his service to his Church and nation will remain standing emblems for all time.

I have thus given you a brief sketch of one of the most prominent figures in Armenian history, through whom has proceeded an ever-flowing stream of intellectual activity; and it is the intention of the heads of the nation that that stream should neither become a stagnant pool, nor run a restricted course; but that in its onward progress it should increase in volume and fertilise the seed that is lying along its banks. The Catholicos of Etchmiadzin, in an encyclical to the nation, has made known his intention of raising a national fund of one million roubles (£100,000) for purposes of Armenian education as a memorial of the commemoration of this year. That this impetus to national education is needed we all know well, and the General Committee of our Association will be glad to receive contributions, even the smallest, and forward them to the proper destination. Such contributions will be received and acknowledged by either the President or the Hon. Asst. Treasurer of the Association.

It is an easy transition from what I have been saying to my next task—that of introducing to you our friend, Dr. Raynolds, of the American Mission, fresh from Van in Armenia, where he has spent forty-five of the best years of his life in doing a truly Christian work, in caring for the fatherless and the oppressed, and more especially in spreading education on Western lines among those who were sorely in need of it. Dr. Raynolds is now on a visit to this country and to America to raise the necessary funds for the establishment of a College at Van, somewhat on the lines of Robert College at Constantinople, an institution which a large number of Armenians of Turkey and Asia Minor look upon with pride as the *Alma mater* which has fostered the higher powers of their intellect and their heart. Such a venture, such a consummation to a life's work, deserves our sympathy, especially as it is stipulated that the College is to be non-sectarian; and we wish the venture every success, knowing full well that those who will benefit most from such a foundation will be Armenians. I will not trespass longer on your time, therefore, but will ask Dr. Raynolds to tell you what is nearest his heart.

Dr. G. C. RAYNOLDS then proceeded to urge the claims of the new undertaking which his Mission were preparing to establish in the city of Van, that is, a College Department of the already existing American school. He had been told, he said, by Nubar Pasha, the head of the Armenian Committee in Paris, that the Powers had at last thoroughly agreed upon a scheme for the future of Armenia, which they proposed to present to the Turkish Government. They proposed that the six vilayets should be placed under an efficient European control. The subordinate officials were to be appointed by the Sultan, but the governor or inspector was to have power to remove any official whatever for reason stated. Further, the official class was no longer to be exclusively Mahometan, but Mahometans and Christians were to hold office in proportion to the numbers of their co-religionists in each place. This seemed to be the most desirable solution of the Armenian

problem. But in order that any scheme of reform should succeed it was essential that there should be a class of educated, honest men ready to carry out official duties in the true Christian spirit, and having behind them a considerable backing of educated, honest people in the community at large. Where were these educated, honest men to be found? Elementary and higher schools were gradually being introduced in all the cities and some of the villages of Armenia, both by the foreign missions and by the Armenians themselves. But these schools did not carry education far enough. The American College in Constantinople was doing an excellent work. The regeneration and independence of Bulgaria was largely the result of the training of young Bulgarians in that college. Similar institutions were gradually being established in other parts of Turkey in Asia, but there was a large area at the eastern end of Turkey where as yet such institutions were unknown.

He referred to the three vilayets of Van, Bitlis, and Erzeroum, and the adjoining portions of Persia and Russia. In the Van vilayet there were more than 100,000 Armenians. There were at least 500,000 Armenians in the other two vilayets. These, together with the Armenians across the border in the Salmas region of Persia and in the southern part of the Caucasus, naturally looked to Van as their educational centre. There were in the same area considerably more Moslems, mainly Kurds, with a sprinkling of Turks in the cities. Here was an area not far from the size of Switzerland, yet its nearest college was at Harput, which could only be reached after two weeks of caravan travelling over robber-infested mountains. Did the people of this area want a college of their own? Certainly not all the Kurds would appreciate it, for as yet they had not even an alphabet of their own.

The American missionary authorities had been approached on the subject, and they had recently decided to approve the advancement of the existing American high school in Van to the grade of a college. This would involve the development of its courses, the enlargement of its faculty and plant, and the augmentation of its endowment, so that it might take its students through a full course of college study. About 17½ acres of land had already been secured for the college buildings and athletic grounds, but for the erection and equipment of the buildings and the increasing of the endowments, so that more professors might be appointed, at least £20,000 and, if possible, £40,000 was desired. There are no politics in the American missions, nor did they attempt to carry on a Protestant propaganda. In their schools and colleges they endeavoured only to give a thoroughly sound Christian education, not sectarian in any sense. They needed the co-operation not only of Armenians in this country, but of all friends of Armenia in their efforts to provide that which was essential to any scheme of reform in Armenia.

Dr. Raynolds next proceeded to enlarge on the beauties and historic interest of Van. Van city is the centre of the vilayet of the same name, situated at the north-east corner of Asiatic Turkey, its eastern border joining that of Persia, while on the north only a narrow

strip of the vilayet of Erzeroum separates it from the Russian Caucasus. At the convergence of the boundaries of these three Empires stands the hoary peak of Ararat, crowned with eternal snow, and reminding us that here was the second cradle of the race. Van city lies on the eastern border of the beautiful blue lake whose name it shares, much resembling Switzerland in its natural scenery and its unlimited supply of "white coal" in the numberless streams and cascades which flow from its mountain sides to form the head waters of the Tigris. The beauty of the scene is so transcendent that Mr. Lynch, the historian of Armenia, in an address the other day, said: "You should all make a point of seeing Van before you die." The surface of the lake is 5,500 feet above tide water, while lofty mountains, several of them extinct volcanoes tower around it on every side. Van is an ancient town whose existence began in prehistoric times, while cuneiform inscriptions abound, graven on its central rock and in other places, containing records of races contemporary with Sennacherib and the Babylonian dynasty which he represented. The best known of these was inscribed by Xerxes the Great. For many centuries the history of Van is interwoven with that of the Armenian people, and they, however widely scattered, cherish its name with enthusiastic regard.

Mr. ARTHUR G. SYMONDS, Secretary of the British Armenia Committee, said he wished to support the appeal of Dr. Raynolds, not merely as an old and devoted friend of the Armenian people, but as one whose experience as an educationist led him to the same conclusions as those of Dr. Raynolds. He had himself been a schoolmaster and a professor, and he was convinced that the best and truest basis of a nation's well-being was the possession of a good system of education for the youths of both sexes as well as for the little children. To obtain such a system, it was absolutely essential that it should have well-trained teachers, such as a college alone could supply. He asked all who had the welfare of Armenia at heart, and who looked forward, as he did, to its taking the place among the nations which it had once held, and which he was sanguine it would again hold in the near future, to do their best to help Dr. Raynolds in raising the money needed for the College at Van. All could help—those who could not give money, could give personal service; and he hoped that in this way the great and noble object which had been so eloquently placed before them that afternoon would soon be realised.

Mr. GAREGHIN JIVANI LEVONIAN, the editor of the Armenian Art Journal, *Gegharouest*, gave a short account of Armenian art. Amongst other things, he said:—It is only recently that some Armenian folk-lore songs have been set to music by Komitas Vardapet, and have aroused considerable interest and admiration in Paris.

Professor Mar of St. Petersburg, Professor Stchigovsky of Vienna, and M. Toramanian have opened out new horizons and thrown a new light on Armenian architecture and sculpture, which were hitherto

mistaken for Byzantine. Now it has been established that Armenian architecture was developed before the Christian era, and that, in its turn, it has influenced other countries.

In all other branches of Science and the Arts, Armenians have shown ability and talent. They have many Scientific, Art, Literary, and Educational Institutions, and all these accentuate the fact of their being intrinsically a cultured nation.

Mr. ARSHAK RAFFI said :—Armenia was established in the fifth century as one nation, and has survived through many centuries of dismemberment, impoverishment, massacre, and attempts at utter extermination.

We Armenians survive—the cruellest of mankind, age after age, have not succeeded in obliterating us—and why? We have religion, we have love of country, we have imaginations soaring above the narrow limits of our too often very miserable earthly surroundings. It was the invention of the alphabet which kept the nation buoyant, when the storms of east and west were raging for so many centuries; because it enabled the people to learn the meaning of their religion, and it made it possible for the finer spirits among them to write of their national ideals and to fire the patriotism of the masses.

Announcements.

ARMENIAN UNITED ASSOCIATION OF LONDON.

The following Meetings will be held during the next three months at the Elysée Galleries, Queen's Road, Bayswater, W. :—

Sunday, Dec. 14th. Conversazione, with vocal and instrumental music. There will also be a lecture given at this meeting by Mr. Aram Raffi, "From London to Armenia" being its subject. The lecture will be illustrated by lime-light views.

„ Jan. 18th. The nature of these two gatherings will
„ Feb. 22nd. be notified later.

The pages of "ARARAT" will be open for the discussion of the expressed views in the signed articles or letters. The Editorial Committee does not necessarily subscribe to all such views.

All communications affecting this periodical should be addressed to the Hon. Secretary, The Armenian United Association of London, 32, Richmond Gardens, Shepherd's Bush, London, W.

Literary Section.

We have been honoured with the following touching lines written by a Canadian friend of the Armenian cause, whose sympathetic accents will, we feel sure, find an echo wherever they are read. It is the thoughts of such unknown friends scattered throughout the world that will ultimately unite in one broadening stream of right and justice, and bring Armenia within the influence of its fertilising effects.

ARMENIA—A HYMN.

Tender Shepherd, gentle Saviour,
Whose compassions never fail,
Look upon Armenia's children,
Hear their sad and bitter wail;
Long have they been plung'd in sorrow,
Long the cross of suffering bore,
Long have hearts been torn with anguish
By oppression great and sore.

Look upon the little children
Homeless, fatherless and lone,
Look upon the captive maidens
And the widows left to moan;
Touch the heart of all the nations
Which profess to know Thy name,
That they may be moved to banish
All this sorrow, crime and shame.

Most compassionate Redeemer,
Visit this once goodly vine,
Which the wild beasts are uprooting,
'Gainst which many foes combine;
May the souls whose faith is waning
By this constant grief and pain
Look upon Thy cross of anguish,
May Thy death their hope sustain.

Bless the venerable pontiff
Who doth o'er the flock preside,
Save the throne of Etchmiadzin,
Grant repose to those who died;
May the blest Illuminator*
Pray for his poor children now,
That Thou would'st, O dear Redeemer,
Wipe all sorrow from their brow.

* St. Gregory, the Illuminator, in Armenian *S. Grigor Lusavoritch*, founder of the national Church of Armenia, A.D. 301; consecrated first Patriarch or Catholicos, 302; founded Etchmiadzin, the cathedral city, 303; died in 325, at the age of 86.

May Thy Church, O faithful Shepherd,
 From her ashes rise once more,
 And renew her youthful vigour
 Make her stronger than before ;
 Heal all schisms in Thy kingdom,
 Bind in love the West and East
 Through Thy mighty intercession,
 O Thou everlasting Priest. WILLIAM EDGAR ENMAN.

FABLES AFTER ÆSOP.

Armenia is rich in folk-lore, in tales and in fables. Whether they are indigenous or adapted from the Persian or Arabian storehouse, we do not hesitate to give the following four little specimens, in the hope that they will stir our readers to produce others, and more pretentious ones, from the numberless tales they have heard told in their impressionable years.

I.—THE DONKEY MAKES AN ASS OF HIMSELF.

One day all the beasts were sitting in council together, discussing the construction of a bridge that they were about to build over a river. The lion was in the chair, and the other animals sat around, raising points for consideration.

"I should like to put a question, too, if I may?" said the donkey.

"Yes" said the lion, "you may speak for once—let us see what you have to say."

"I want to ask a question that no one seems to have taken into consideration so far," said the donkey, "and that is, are we to place this bridge across the *length* or the *breadth* of the river?"

"Ah, donkey," said the lion, "it is not for nothing that you have been called an ass! Henceforward you are not to speak, or take any part in the deliberations; you are only to carry the stones and the mortar necessary for the construction of the bridge!"

II.—A SOLOMON COME TO JUDGMENT.

Once upon a time there were two partners in business, who were such firm friends that they were constantly in the habit of lending large sums of money to each other without even demanding a receipt. On one occasion, however, one of them, who had received a considerable sum from his friend as a loan, refused to return it, asserting that he had already paid it back.

After much futile discussion, the two partners laid their case before a court of justice for decision. The judge listened patiently to both sides of the story, then had both men weighed, and sent them away, saying that he would summon them again when he had fully considered the case.

Several weeks passed, and the judge kept a close watch over the two litigants. One of them had dogged his footsteps wherever he went,

and showed signs of growing paler and more haggard every day; the other took good care to avoid the judge, and seemed more than ever interested in the daily routine of his business.

The judge then summoned both to appear again at his court, weighed them a second time, and told the one that had gained rather than lost in weight that *he* was in the wrong, and that unless he paid the amount demanded within twenty-four hours, he would have to pass the sentence of the court upon him.

"I had no means of judging by external circumstances," said the judge, "but I have watched you both closely, and have found that while your partner has been following me about anxiously, hoping that the sight of him would keep himself and his case before my mind, you have avoided me in the hope that I would forget the affair. Again, while he has grown thin and pale with anxiety, you have been thriving, and continuing to live your usual life."

The judgment was quite in keeping with the true state of affairs, and the sum demanded was promptly paid.

III.—DREAMERS, AWAKE!

Three comrades, who were travelling together, prepared some *pilav* for their evening meal. As they were all very tired, they laid themselves down to sleep while the meal was cooking. Two of them were soon deep in slumber, but the third was restless and no sleep would come to him. So, after a while, he got up, opened the lid of the saucepan, and, finding the *pilav* cooked, sat down and ate it all up.

When his companions awoke, they began telling each other their dreams.

"I dreamt that I was in heaven," said one, "and I was so happy there that I never came away."

"And I," said the second sleeper, "dreamt that I was in hell, and I felt so unhappy there because I knew that I should never be able to get away."

"And I," said the third, "dreamt that one of you had gone to heaven, and the other to hell; and knowing that neither of you would ever come back, I ate up all the *pilav*."

IV.—MEN ARE RARE.

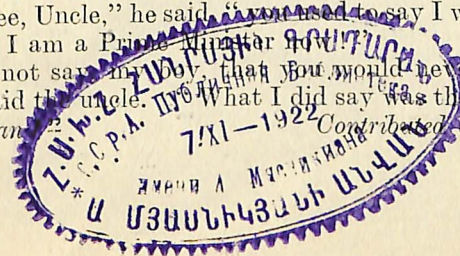
There once lived a youth whose wild and irregular habits were a source of great anxiety to his uncle, who was also his guardian.

"My boy," he would say, shaking his head sadly, "you will never become a man."

Years went by, and good fortune attended the youth. At last he became the Prime Minister of his country.

"You see, Uncle," he said, "you used to say I would never become a man; and I am a Prime Minister now!"

"I did not say in my boyhood that you would never become a Prime Minister," said the uncle. "What I did say was that you would never become a man."



The Armenian United Association of London.

FOUNDED 1898. RECONSTRUCTED 1913.

Officials of the Association.

G. M. GREGORY, Lieut.-Col., V.D. ..	<i>President.</i>
Madame RAFFI	} <i>Vice-Presidents.</i>
J. G. JOAKIM	
A. P. HACOBIAN	<i>Hon. Treasurer.</i>
J. A. CALANTARIENTS, M.D.	<i>Hon. Asst. Treasurer.</i>
ARAM RAFFI	<i>Hon. Secretary.</i>

This Association has been founded with the double object of (1) drawing together all Armenians in the British capital, bringing them into touch with the British public, and thus establishing a closer sympathy between the two nations; and (2) focussing in the centre of the civilised world the many questions, both social and national, which affect Armenia and the Armenians.

With the above objects in view, the Association is directing its energies to—

- (1) The establishment of a permanent habitation in London, which will embrace a hall for meetings, a reading-room and a library.
- (2) The organisation of social and literary gatherings.
- (3) The relief and education of Armenian orphans rendered destitute through chronic misrule in Armenia.
- (4) Watching the trend of political affairs affecting Armenia, and doing the utmost by pacific means towards the amelioration of the country and the people through (a) a Standing Committee, and by (b) the publication of literature.
- (5) The gradual raising of a fund for the establishment of an Armenian Church in London.

Membership is open to Armenians of both sexes.

Subscription :—Annual, 10/- ; entrance fee, 5/-. Life Members, 5 guineas.

Sympathisers and friends of other nationalities are eligible for election as Hon. Members, but they have no voice in the management, and pay no subscriptions.

It will be evident that the above nominal subscription is just sufficient for the bare social functions of the Association. The more important functions are dependent for their success on the liberality of sympathisers, and donations are earnestly requested for the above national objects from those who are in a position to contribute. The response since the reorganisation of the Association has been very encouraging, but much more is needed to place the Association on a secure basis for prosecuting the work outlined above.

Communications affecting Membership, or any of the objects of the Association, should be addressed to

THE HON. SECRETARY,
32, Richmond Gardens,
Shepherd's Bush Green, London, W.

ADVERTISEMENTS.

PERIODICALS CONNECTED WITH ARMENIA AND THE NEAR EAST.

Armenia—A literary monthly Magazine. Annual subscription, two dollars. 175, Fifth Avenue, New York.

Pour les peuples d'Orient—Organe des Revendications Arméniennes. Annual subscription, 10 francs. 4, Rue Crebillon, 4 Paris V^e.

The Friend of Armenia—Published quarterly. Annual subscription, 1s. 47, Victoria Street, London, S.W.

The Near East—A Weekly Review. Annual Subscription £1. 16—17, Devonshire Square, London, E.C.

BOOKS, PAMPHLETS, MAPS, &c.

Armenia.—Its People, Sufferings and Demands. The British Armenia Committee, Queen Anne's Chambers, Westminster, London. 1d.

The Truth about Armenia, by EMILY J. ROBINSON. 1d., by post 1½d. One doz. copies, 1s., or 7/6 for 100 copies, post free. Apply to Miss Robinson, 35a, Elsham Road, Kensington, London, W.

Map of Turkish Armenia.—Enlarged edition of the Map appearing in this periodical, on cloth to fold, in cover, 1s. per copy. Apply to The Hon. Secretary of the Association, 32, Richmond Gardens, Shepherd's Bush, London, W.

The Church of Armenia—Her History, Doctrine, Rule, Discipline, Liturgy, Literature, and Existing Condition, by Mgr. Malachia Ormanian, translated by G. Marcar Gregory. V.D., 5s. net (postage 4d.). Apply to the translator, 36, Gunterstone Road, West Kensington, London, W.